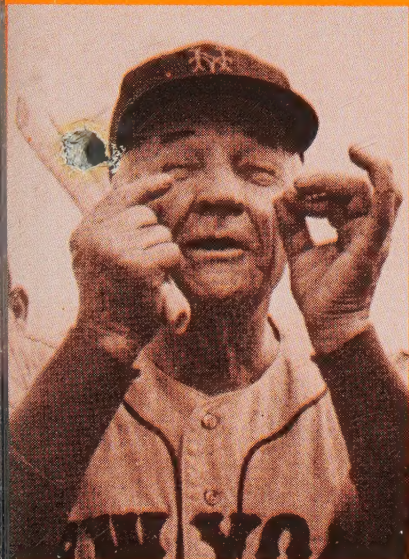


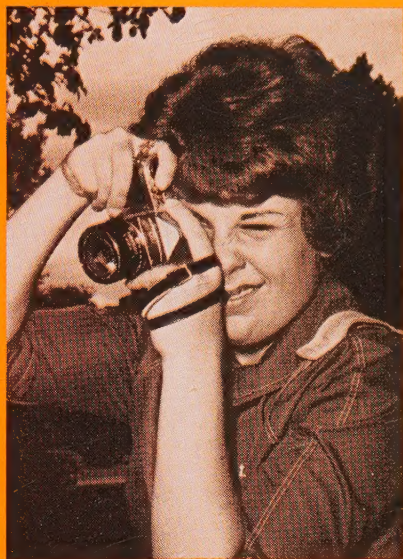
Youth / SUMMER ISSUE . . .

JULY 1963

with SPECIAL HUMOR PULL-OUT



CASEY AND THE METS



HOMEMAKER OF TOMORROW



HUMOR IN THE BIBLE



MAD: WHAT, ME WORRY?

“Homemaking is more than housekeeping ... says Rae Jean Dell / M

What makes a good home? How can a teen guy or gal start now to prepare for homemaking? Is a college education necessary for the girl? What about teen-age marriages? What's the man's role in a happy home? ... Giving us some answers is the winner of the 1963 Betty Crocker Search for the American Homemaker of Tomorrow.

The home, I truly feel, is the heart of our society. There is a certain intangible bond in the family group that adds strength and stability to the community and to the nation. It is this bond of love, of loyalty, of responsibility to family that paves the way for love of fellow men, loyalty to right and purpose, and responsibility to society.

The homemaker literally “makes the home.” Together with her husband the homemaker establishes love, loyalty, and the other factors of stability that make or break the home. Yet it is she who must set the lasting pattern; it is the homemaker who must transform an idealistic blueprint of family harmony into realistic living.

What is a homemaker? One immediately thinks of the American homemaker as a cook, a seamstress, a chauffeur, a PTA president, and the official caterer for the Little League. In fact, the homemaker of today and tomorrow is actually a teacher, a psychologist, an arbitrator, a counselor, and a minister. Wives and mothers have been as such through the ages, yet the 20th century homemaker is unique in that she faces the most complicated highly competitive society that has ever existed. No longer can the wife and mother isolate herself in the home; she must be extremely aware of what is taking place in her community, nation and world if she is to aid her husband in establishing himself in, and in introducing her children to this complex world successfully.

I sincerely believe that if the young women of today are going to be able to carry the increasing responsibilities of being American homemakers we are going to need a great deal of concentrated preparation before entering into the most important lifetime career—that of being a homemaker. Preparation, I feel, is the key to successful homemaking, this preparation

All-American Homemaker of Tomorrow



Youth

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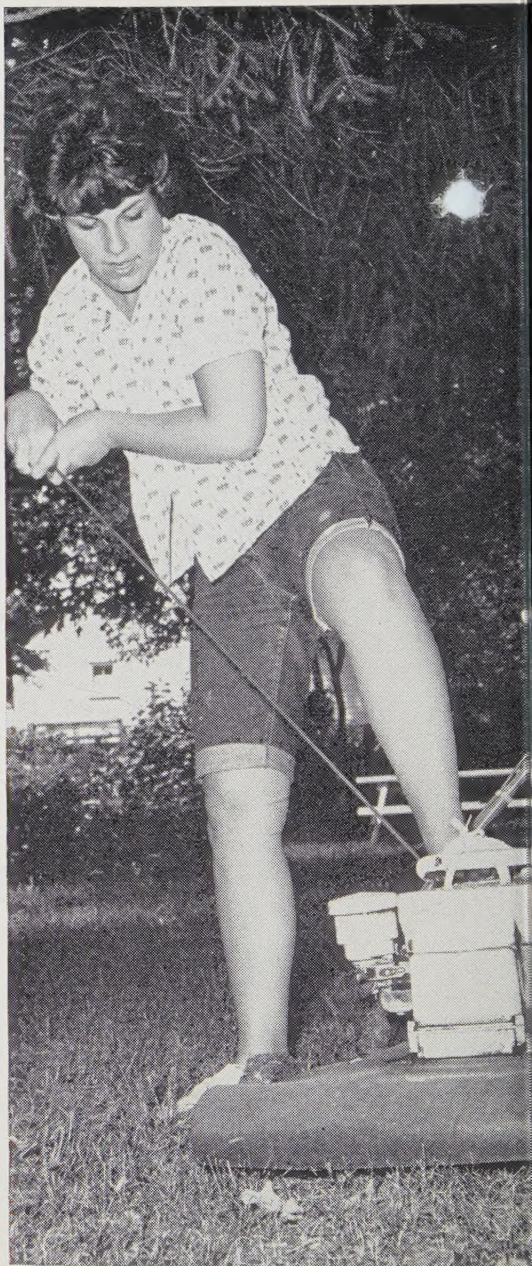
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Rae Jean's alarm clock is her French poodle, "Duchess." A younger sister and Rae Jean (left) share in chores around the house and yard.

'With a job or college, a girl has time to mature'

being the obtaining of knowledge, experience, and the ability to think and to adjust. These are, of course, very general terms, yet preparation for homemaking cannot be a limited, specific endeavor; it must involve the attainment of versatility and a wide background of interests and pursuits in order to effectively equip the wife and mother to cope with the very wide variety of tasks that await her as an American homemaker.

How the ability to think and adjust, which I believe is an outgrowth of knowledge and experience, is obtained depends upon each individual's ambitions and abilities. Some girls may exchange their high school mortar boards for wedding veils the summer after graduation and become very successful homemakers. However, in our day and age I believe that these girls are exceptional—and most of us are not exceptions. Probably the girl with some form of higher education, or the girl who has had working experience, is best prepared for homemaking. She has had time to mature, to be independent, and she has had to rely on her own talents and resources to solve problems. All these factors give the college graduate or the working girl invaluable preparation for her homemaking career. ►



"If his manhood is tarnished by washing dis-

I personally plan to attend college before considering marriage and try various summer jobs away from home during my college years. I believe that a higher education will help me to think and reason for myself; that working will give me self-confidence and the ability to plan a budget; that new environments will teach me to adjust to new situations. All of these will enable me to meet new kinds of people and will in turn help me understand my fellow man much better than I do now. In the past I have had the unique opportunity of going as an exchange student abroad and, in addition, have worked full- or part-time since my 15th birthday. I feel assured from these experiences that I am on the right track when I emphasize preparation for homemaking. You see, I want to be more than a full-time maid, cook, and housekeeper to my family—I want to be an INSPIRATION to them. I want a store of knowledge, confidence, and mature love to give them when they need it most.

I couldn't end any discussion about homemaking without mentioning the other half of this business of making a home—the man of the house.



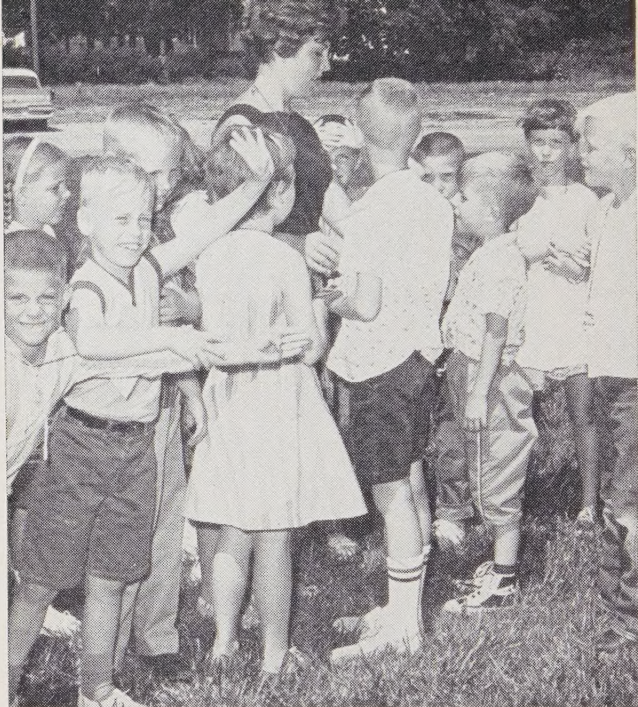
Rae Jean and her steady boyfriend, Frankie (far left), are off on a date. At church she's greeted by her pastor, Rev. Dwight D. Snedrud. At home she studies 1963 yearbook of which she was editor.



guy can't be much of a man to begin with"

Not being a young man myself, I really don't know what the trend of male opinion towards homemaking is in our country today. However, I do feel that the attitude of the husband and father of a household towards many aspects of homemaking is just as important as the attitude of the wife and mother. The man who fears his manhood will be tarnished if he is caught drying a dish or pushing a vacuum cleaner couldn't be much of a man to begin with. In my opinion, manhood, like greatness, is an intangible thing, proved by character and purpose in life, rather than by singular deeds.

The attitude with which I am concerned is not, however, that of the husband or wife toward dish washing and house cleaning, but rather the attitude of both toward the true significance of their union. This significance takes on different aspects for different couples, but basically it is important for both to realize that their marriage must be based on mutual trust, understanding and respect, as well as love. Both should realize that their union cannot be isolated bliss, but that they have a responsibility to



Helping with vacation church school is fun for Rae Jean.

"I want to be an inspiration to my family

mankind to be an asset to their community, country, and society in whatever way possible. They must realize that in bringing children into the world they have an obligation to God, to themselves and to the children to teach and inspire them to live by God's Word. For in a sense, as parents influence the Johnnies and Susies of our world, they in turn influence the future of that world.

If every teenager were to take seriously preparation for homemaking every time a couple is married and every time a new child becomes part of a family, a bit of stability would be added to a very unstable world, and with that stability, hope. What greater privilege could any young man or woman have than that of giving hope to a troubled world?

—RAE JEAN DELL

brisk breeze swept her red and white hat away. With a yell of surprise but no loss of composure, Miss Rae Jean Dell stepped off a plane in Lincoln, Neb., to be greeted by the governor, the mayor, a brass band, a police escort, her happy mother, and 200 cheering classmates from Lincoln Northeast High School. This 18-year-old senior was returning home after winning the 1963 title of "All-American Homemaker of Tomorrow" and a \$5000 college scholarship from General Mills, sponsor of this annual homemaking education program. She had been chosen from a field of 410,000 senior girls on the basis of her score on a written exam last December and personal observations and interviews during a week-long educational tour by the 51 state finalists.

But honors are not new to Rae Jean, for she does many things well. At school she was an American Field Service exchange student in Spain, the yearbook editor, varsity cheerleader, May Day attendant, award winner in speech and drama, holder of a National Merit letter of commendation, a Nebraska Regents scholarship alternate, first in the state-wide Weeks Youth Leadership contest, and a winner of a \$1000 per year scholarship to Pembroke College of Brown University, where she plans to study this fall to prepare for a career in international relations.

In the community, Rae Jean is on the Governor's Youth Council and writes a youth column for the local newspaper. She's a member of "Jug Band," a non-sponsored, spontaneous group of seven girls who play "music" on bottles and entertain free of charge at orphanages, hospitals, and conventions.

"Rae Jean is an exceptional example of our best American youth," says her pastor, Rev. Dwight D. Snesrud. At Northeast Community Church (UCC), where the Dells are charter members, Rae Jean is president of the Pilgrim Fellowship. Her leadership has spirited a new feeling among the members toward their church," comments Mr. Snesrud.

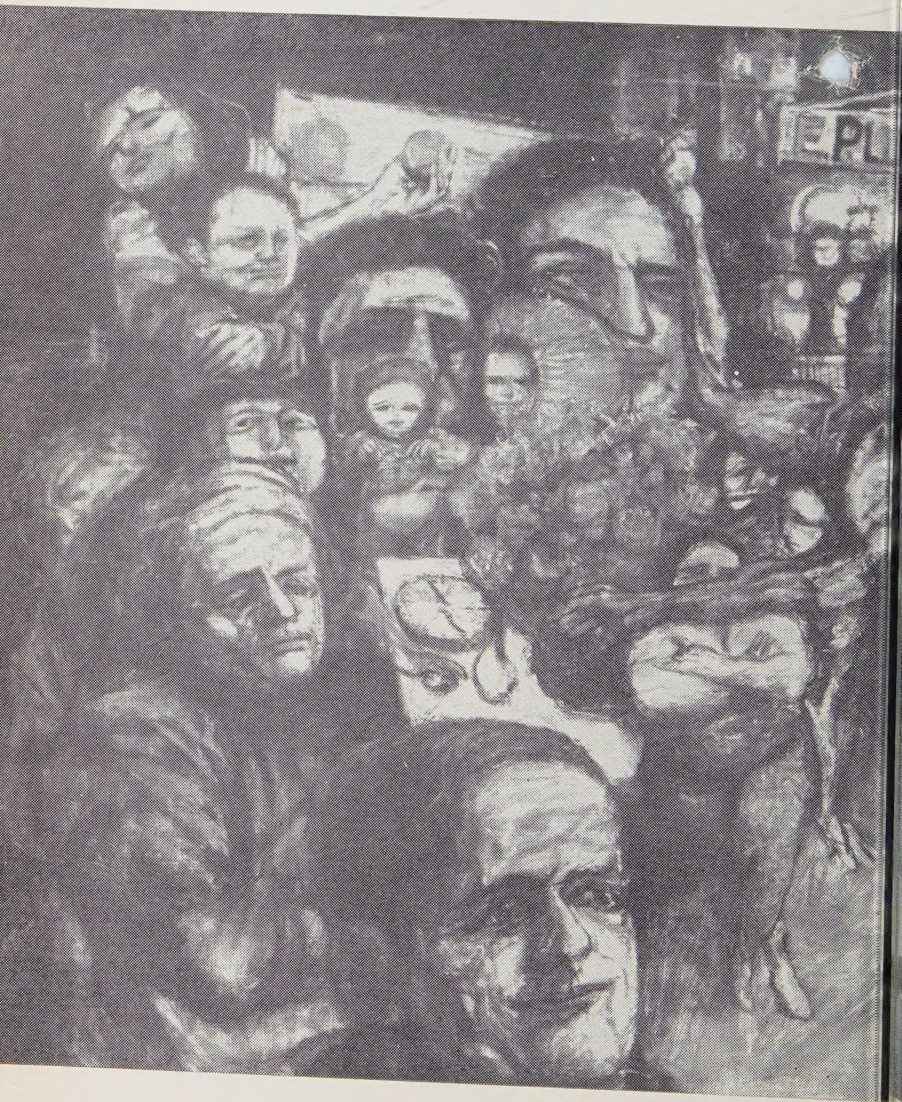
When her father died suddenly last fall, "she reacted in a mature manner reflecting a surprising depth of faith and she was a source of strength to those around her." Her pastor recommends a second name for Rae Jean Dell—"An Outstanding Churchwoman of Tomorrow."

Who is Rae Jean Dell?



MAKING DEMOCRACY

Part III of Understanding Democracy



"E Pluribus Unum" by James Kearns (S. C. Johnson)

WORK ...



Democracy is the most difficult of all political systems. It would be much easier to let one man (as in a monarchy) or an elite group (as in an oligarchy) tell us what is right and what is wrong, what we can and cannot do, etc. Therefore, if we choose democracy, we must be willing to do what is necessary to support what makes democracy strong and oppose what makes it weak. Victor Borge tells about his grandfather who was such a great medical scientist that he invented a cure for which there was no disease! He then caught the cure and died! In our attempt to maintain the democratic process and make it strong, we must be sure that in doing so we do not confuse the disease with the cure.

One disease which threatens democracy is suppression of "foreign ideas"—not the ideas themselves. Those who use censorship as a cure for the dangers of democracy are spreading a disease which can destroy democracy. As was pointed out in an earlier article, one of the necessary ingredients in democracy is freedom of expression such as speech, press, assembly, religion, and petition (in other words, the First Amendment of our Federal Constitution). This means freedom to express views with which we may disagree, or as someone has said, "freedom for the thought we hate." If democ-

Man's justice makes democracy possible

racy is to thrive, we must do whatever we can to keep open the channels of communication for the advocacy of political systems which present alternatives to democracy itself. This also means freedom to advocate economic systems which present alternatives to capitalism. This idea has been expressed nowhere better than by John Stuart Mill: "If mankind minus one, were of one opinion, and only one person were the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind."

Therefore, if democracy is to work as it should, we must oppose the efforts of self-styled, self-appointed "patriots" who, in the name of Christianity and/or 100 per cent Americanism, would abolish the expression, in whatever form, of ideas with which they disagree. This does not mean restricting the freedom of speech or press of the pseudo-patriots, but rather means using your freedom of expression to defend the rights of those whose freedoms are being denied.

In addition to the disease which endangers democracy by placing jeopardy civil liberties is the disease which threatens democracy by denying civil rights. Those who discriminate against persons in employment, housing, voting, education, and public accommodations on the basis of race, creed, color or national origin are enemies of democracy whether they realize it or not. This fact is obvious as it applies to voting rights. In the other areas it is undemocratic because it denies some of the basic tenets of democracy, such as the dignity and integrity of the individual and the equality of all men in the eyes of the law. These acts of discrimination are based on principles of aristocracy, not democracy. They deny that each person is a unique and separate being whose individual worth and dignity society must recognize and respect. They deny that each person has a right to reach his highest potential and determine his own destiny without artificial barriers based on the circumstances of his birth. They deny the superiority of a system of equal justice under the law. And also, these acts of discrimination deny what democracy requires, namely that majority rule shall not be invoked in violation of minority rights.

The cure for this disease is to use the forces of education, persuasion and, where necessary the law itself to oppose such practices. Until every vestige of discrimination based on accident of birth is eliminated the tenets of democracy will still be unfulfilled. That this will be a struggle for some time because of the nature of man is clear, but it is through the democratic process that the struggle has the best chance

Man's injustice makes democracy necessary

for success. As Reinhold Niebuhr has said: "Man's capacity for justice makes democracy possible; but man's inclination to injustice, makes democracy necessary."

Implied in the foregoing is the greatest dilemma of all in democracy—how to have policies which represent the will of the majority but which do not ignore the rights of the minority. There must be the opportunity for reconciling the many conflicts which continually arise between majority rule and the minority rights. It is the conviction of the true believer in democracy that the best chance for these conflicts to be resolved justly is through the fullest implementation of the elements which have been discussed, namely, freedom of expression and elections, and full realization of the civil rights of all citizens. It is because of our insistence that there be a just balance between majority rule and minority rights that the democratic process is the most difficult system to maintain. The problem of preserving this balance was exceptionally well stated by Bertrand Russell: "How can we maintain that degree of individual initiative which is necessary for progress with that degree of social cohesion which is necessary for survival?" In other words, how can we protect the right of the individual to be free to pursue his own interests and goals (which contribute to progress) while requiring him to pursue those interests with due regard to the welfare of society (which may effect our very survival).

If democracy is to be strong we must be willing to work toward the establishment of those conditions in our society which are most conducive to democracy. Among these conditions are an educated citizenry and a degree of economic security. To provide an educated citizenry we must work to maintain a high standard of education with opportunities provided in which those who have the will and the capacity to learn are not prevented from doing so because of race, creed, color, national origin, or economic deprivations. Since democracy is based on government by consent of the governed it is obvious that the quality of our government will be determined by the intelligence with which the governed express their consent.

The importance of a degree of economic security is borne out by the fact that democracy operates best in a society where the gap between those with wealth and those in poverty is small. If people are starving and thus made desperate, "government by the people" may become "government by the mob;" therefore, it is in the best interests of those who have faith in democracy to work toward maintaining a decent standard of living of the people in general. ►

Law-making tools need improvement

Another point should be made in regard to making democracy work—we must be willing to judge policies on their merits and not on the basis of some label which the opponents of the policies have placed on them or on those who advocate them. Examples of this can be seen when those who oppose social legislation call it “socialistic” or “communistic.” Such measures as social security, public housing, wages and hour laws, and child labor laws have been opposed by many not on the basis that such laws in themselves are harmful to our society but simply because they are “steps toward socialism.” As a result of this kind of reasoning, many persons who advocate such legislation are branded as “communists,” “pinks,” “dupes,” etc. Someone has rightly said that as a result of such attacks on those who work for civil rights, civil liberties, and social legislation, “the Communists are getting the credit for every decent idea in America, and they don’t deserve it.”

One final matter must be mentioned. If the policies of our government are to reflect accurately the consent of the governed, much needs to be done to improve the legislative process in Congress and many of our state legislatures, and in the reapportionment of legislative and Congressional districts. These topics deserve much more attention than can be given here. Nevertheless, it must be realized that as long as the Congress is controlled by a handful of Committee chairmen, the democratic process will not fulfill all that we have a right to expect of it.

Nowhere is this problem better illustrated than in the simple fact that the second most powerful man in the United States is a man most people have never heard of: Congressman Howard W. Smith (D.-Va.), Chairman of the House Rules Committee. In an article in the *Saturday Evening Post*, Columnist Roscoe Drummond wrote: “In 1962 the members of the House were denied even the right to debate the youth employment-opportunities-bill after it had been duly reported by the House Education and Labor Committee. Why? Because the Chairman of the Rules Committee, Howard Smith, single-handedly refused to permit his own committee to vote on the bill after hearings had been held. Thus one stubborn man—one of the several all-powerful committee chairmen—prevailed over the entire Congress.” Congressman Smith received less than 20,000 votes in the 1962 election to Congress.

In conclusion, therefore, consider carefully what democracy requires for success and what this requires of you—and act accordingly. Only then can the processes of democracy work as they should in order to bring about the proper “degree of individual initiative necessary for progress and the degree of social cohesion necessary for survival.”

—LEWIS MADDOCKS

A British teenager, assisted by his girl friend, has built a satellite tracking station in a garden shed, complete with his home-made radio telescope and an antenna made from chicken wire and packing case material. During lulls in tracking satellites, he makes miniature boats in bottles, one of which he offered to Mrs. John F. Kennedy. Her return gift was an autographed photo of the President and herself.

youth in the NEWS

German youth in Israel for repentance project

Twenty-one German youth are building a home for blind children in Jerusalem. The project is part of the "Token of Repentance Action" sponsored by the Evangelical Church in Germany, which seeks to provide practical evidence of repentance for World War II Nazi crimes. Another group of young German churchmen are constructing an irrigation system and a medical station in Crete. Also this summer, a number of West German girls are working in Norway in various church-operated charitable and welfare institutions, in connection with the same program. Previous groups, comprising over 300 young men and women, have worked in Norway, Holland, England, France, Israel, and Greece, erecting a total of 11 "Token of Repentance" projects.



Norwegian censor bans "Question 7" for teens

A censor's decision to bar Norwegian youth under 16 from seeing "Question 7," the American-made motion picture on problems of teens in present-day East Germany, has resulted in protests to the ruling and increased attendance at showings of the film. The state censor said the feature would expose young people to a "one-sided impression" and be a "confusing" and "harmful" influence. The ruling evoked much reaction from film critics, columnists, and the public. Brisk business at a downtown Oslo cinema has been reported since the controversy developed. Earlier, attendance was described as only "fair" in spite of favorable reviews in four of six daily newspapers. The film was produced professionally and sponsored by U.S. Lutherans. ►

Scottish youth call for nuclear weapons ban

Over 700 young people attending the Scottish Christian Youth Assembly meeting in Edinburgh called upon Britain "forthwith unilaterally to renounce the manufacture, use and testing of nuclear weapons as the first step in seeking peace among the nations. We call on the churches to give a firm and unequivocal lead to Parliament and country on the necessity to realize that the use (or threatened use) of nuclear weapons can never be in accordance with God's will," they declared. Further, they said, Britain "should not be party to any nation or group of nations whose policy involves reliance on nuclear striking power."

Says press fails to tell of quiet changes in world

Newspapers were chided recently for failing to report the "quieter changes" transforming the world. In a speech before Columbia University's graduating journalists, James B. Reston, Washington correspondent for the *New York Times*, observed: "Too many newspapers are not only underplaying change on their news pages but are deploring change, inciting opposition to change, and perpetuating rather than destroying popular illusion, on

their editorial pages." Unless newspapers report "these quiet revolutions in our cities, laboratories, factories, and farms," Mr. Reston went on, "our people will not adapt to them, and every civilization must either adapt or perish." Newspapers, he said, are "very good at reporting change when it is violent," but "it is not necessarily violent change that is going to transform the world. It is not the earthquakes but the tides of history that are bothering us. It is the slow, quieter changes of the family, the scientific laboratory, and the electronic computer that are changing the fabric of the world."

Niebuhr praises young people for attitudes and actions

Today's youth received the praise of Dr. Reinhold Niebuhr, world-renowned Protestant theologian, when he spoke at Barnard College on the four "revolutions" of the last century—the growth of power, economic justice, race relations, and the emancipation of women. The young generation of today, Dr. Niebuhr said, "faces the world, and when it has a clear idea, it generally acts on it. It responds to responsibility with responsibility. It reacts to dilemmas with soberness." Speaking on the "race revolution," he noted that leaders of the movement for race equality have been students, adding that "it couldn't have gotten as far as it has without students."

YOUTH's special HUMOR pull-out section (pages 17 through 48) can be removed by loosening staples in fold between pages 32 and 33 and easing section out. . . .

Youth! HUMOR PULL-OUT

HELP!

I'M STUCK UP IN
THE AIR CONDITIONING!

Comedy is an escape, not from truth, but from despair: a narrow escape into faith.

—Christopher Fry

Nothing is more serious, in these times of world crises, than a loss of our sense of humor.

When any man or nation gets so puffed up with his own self importance that he cannot see his own mistakes, he has lost his sense of proportion. When a proud guy slips and falls, we smile, maybe even laugh. And he laughs, too, but perhaps not right then. Humor is a leveler of egos, a revealer of truth, and a soother of tension.

Humor is simply a way of seeing the absurdity of our human character and action. If we think humor is sick today, perhaps we shouldn't point the blame at the comedian but at the culture which the comedian is honestly satirizing and criticizing. Will Rogers, top humorist of a past generation, once said: "I don't make jokes—I just watch the government and report the facts."

For the Christian, humor is part of his understanding of himself and of God's creation. God created the world and it is good. God created man with a freedom and capacity to do good. Yet knowing the good we should do, we do it not. When we laugh at what's going on in our world, we are not laughing at God's good creation, but at man's feeble fumbblings at living up to what God intended us to be. Through our laughter we are seeing ourselves as we really are. We are creatures of God; we are not the Creator. And pride is easier to live with when it is tickled than when it is hurt.

"Humor belongs to the spirit, not the flesh," says Malcolm Muggeridge, British humorist. "It derives from man's humility, not from his arrogance." The humble man knows his limitations, as well as his potential. He faces life honestly. He tries to do what he thinks is right with full confidence that the sins of this world are man's misdoings, not God's intention. A person's sense of humor points to his absurdities and eases the pain of his humanness. Then healing can take place.

oops!
there
goes
my
ego!

Humor and Faith of the Bible

The Bible is a story of vigorous and victorious faith. It is a story of the people of God. In the telling of that story, we find both deadly seriousness and lively humor. The humor serves the same purpose as the seriousness—to let this people of faith tell its story to those who will listen. Such humor is never careless, slapstick, or accidental. It is characteristically employed carefully and purposefully to get at the meaning of faith and life. Let us consider a few of many possible samples of how humor is expressed in the life and faith of the peoples of the Bible.

The book of Genesis has grown out of very old narratives and capitalizes very much on humor as an expression of faith. This humor is quiet and confident, as only the humor of a secure people can be. Israel was very sure of her relation to God. She used humor to show how this relation worked to her advantage.

For example, in Genesis 12: 10-20, we are told that Abraham and his beautiful wife duped the mighty king of Egypt. The Pharaoh apparently had designs on Abraham's wife and so gave Abraham generous gifts. Only after Abraham had taken the king for everything he could ("he dealt well with Abram"), only then did he discover that the woman was married to Abraham. Humor in such an incident can be appreciated when we imagine the story being told and retold among the Israelites (never the Egyptians), always with the same successful ending. It is a brief affirmation of how the simple "took" the wise; how nomads duped the great kings; how we fooled them. Here is a story to let the men laugh loudly, to make the women blush and the children marvel at this family to which they belong.

In Genesis 24, we have the artful story of a wife being sought for Isaac. The story with careful movement tells how the right woman, Rebekah, was found. With



to laugh
honestly at life
is to see its
errors, not to
ridicule its
sacredness



an economy of words, we are told how the servant came upon her, sized her up to see if she was pretty enough, checked her family background and her economic status. In a word, he "took her measurements." At this point one expects the narrative to say she was accepted, that she lived up to expectations, or something like that. But instead, we are told: "The man gazed upon her in silence to learn whether the Lord had prospered his journey or not." And this people to whom faith was never a burden but always joy, to whom faith was buoyant and happy, this people could guffaw that such a woman could be evaluated so subtly and so theologianically. After all, it was only a long-distance romance. So the episode ends in surprise, which evokes laughter. Israel "enjoyed" the blessings of her God. She never bothered to distinguish cleverness, good-luck, and the work of God. Together they evoke faith and humor.

Certainly the most enjoyable stories in Genesis cluster about the person of Jacob. Sometimes he comes off well and Israel could enjoy his success and laugh at the other persons. At other times, Jacob makes mistakes and Israel can sympathize with him. In either case, Jacob is most appealing, one with whom believing people can identify and yet laugh at him. So much of the Bible is missed if we see only the deeds of God and not the laughter of men of faith.

In the Bible anything can happen. Among the most amazing events is the story about a donkey that can talk. In Numbers 22, we have an account of a disobedient man (he thought he was obeying) who went where God did not wish for him to go. To get where God did not want him to go, he traveled by donkey. Because the donkey could see the invisible, the donkey knew more about the will of God than did the man. Seeing an invisible angel blocking the way, the donkey refused to cross the 'picket of God' which Balaam could not see. After much hassling, we get this dialogue:

Donkey: What have I done to you that you have struck me three times?

Balaam: Because you have made sport of me. I wish I had a sword in my hand, for then I would kill you.

Donkey: Am I not your ass, upon which you have ridden all your life long to this day? Was I ever accustomed to do so to you?

Balaam: No.

Imagine a jack-ass putting questions to a man which he cannot answer. In response we expect the man to argue, scold, shame or curse. But instead, a simple, not very convincing 'no.' What more can a stupid man say to a theologically-perceptive animal? Faith can laugh in such a strange world as this.

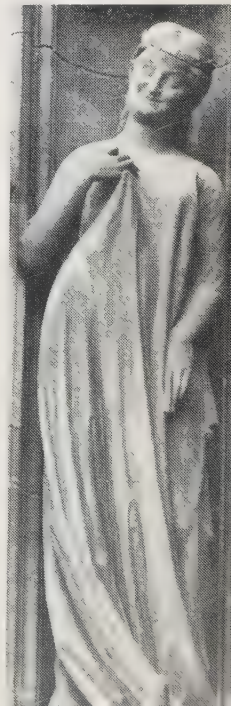


humor that
speaks truth is
never careless,
slapstick, or
accidental

The prophets are grim men with a deadly message, with no time for trite entertainment. Yet they use humor, for wisely-used humor can do more than all the rebuke in the world. Mimicry is always effective when well done. Exaggeration causes appreciation and enjoyment. Thus one's favorite high school teacher when mimicked becomes more like he already is. So the prophet Isaiah gets at the problem he wishes to expose: "Because the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing as they go, tinkling with their feet" (Is. 3: 16). The point being made is one of self-glorification. Ridicule which is so pointed is funny to persons not being attacked. The prophet gives a very graphic picture of the slinky bodies, outstretched arms loaded with jewelry, glancing slyly like a coquette, prancing as though all of life were an Easter parade. Such art makes one immediately loathe the subject.

The prophet Jeremiah, concerned with the evil character of Israel, suggests it is so bad that it is beyond recall. God's people are so degenerate that there is no possibility of reform or repentance: "Can the leopard change his spots?" Such an obvious question requires no answer; of course not, he is made that way. But the deadly indictment, *i.e.* Israel cannot remove sin because she is made that way, also is humorous. Imagine a spotted leopard pacing in its cage, all the while licking at the spots trying to lick them off. Such a hopeless enterprise!

Less pointed and devastating, but no less effective, is the subdued humor of the book of Proverbs, which does its teaching in a frequently light vein. There is an unassuming dignity about this humor which has a deep trust in the fairness and order of life. Thus for example: "The purpose in a man's mind is like deep water but a man of understanding will draw it out" (20: 5). There is humor in the inference that even dull persons have resources, but his dullness keeps it from coming out in life. Imagine a person starving for water



all the while sitting on the full water bucket feeling sorry for himself. The man without understanding is without power to use the resources he had.

Very often the Proverbs delight in making important observations about the nature of life by comparing it with something obvious and silly. On looking for trouble: "He who meddles in a quarrel not his own is like one who takes a passing dog by the ears" (26: 17). On how to get your fingers burned: "Like a madman who throws firebrands, arrows and death is the man who deceives his neighbor and says 'I am only joking'" (26: 18). On being all wet and seeming never to stop: "A continual dripping on a rainy day and a contentious woman are alike" (27: 15).

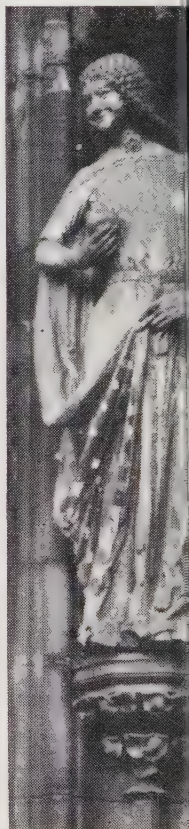
In another series in Proverbs, we have the affirmation that size and strength are not always important. The big and dumb are not the celebrated:

"The ants are a people not strong,
yet provide their food in the summer;
the badgers are a people not mighty,
yet they made their homes in the rocks;
the locusts have no king,
yet all of them march in rank;
the lizard you can take in your hands,
yet is in the kings' palace" (30: 25ff).

Here is a very delicate use of humor. The lines make very telling blows against people who tend to minimize diligence, wisdom and intelligence. The last line is particularly amusing, for the lizard lives in crevices and caves in the basement of the palace, but the point is he at least got into the mansion which an ambitious person can never enter. The strength of this humor is that it is objective rather than controversial.

This type of humor is contrasted in several ways with that which we have found in Genesis and Numbers. The humor in Proverbs is not self-centered, *i.e.* as a celebration of *our* people and *our* relation to God. Rather it is objective and concerned with reality as it appears to be. It is a kind of 'scientific humor.' Moreover the humor of Proverbs does not throw darts at another for the purpose of ridicule as does the prophet (Is. 3: 16), for it derives its humor from obvious facts of life which are in themselves funny without making any person or people the object of the joke. The humor is simply the statement of the obvious paradox about

when Jesus
talked about
camel and a
needle, his
listeners
probably
smiled



life—so obvious that most of us miss it. This evokes laughter not because it is pointed at someone, not because of exaggeration, but laughter at life itself. Long before Art Linkletter, the Bible knew that life is funny. Life taken as properly ordered and harmoniously related still contains contradictions, ambiguities and incongruities. To take life seriously without being enslaved to it makes it possible to appreciate the humor of life itself.

Among many other uses which might be mentioned, we refer to the use of humor by Jesus. Much of this is subtle and we miss it. But at some places it is so sharp it cannot be overlooked. In making the point that we are often blind to our own needs and failures, Jesus suggests that we have keen vision for the slight speck of dirt in the eye of another while not seeing the log in our own eye (Matt. 7). This teaching is so familiar to us that we miss the absurdity of it. We see specks, miss logs, depending upon who is wearing them that day. A clever way of chiding us for our self-centeredness.

In Mark 10: 25, in saying that possessions and property create problems, Jesus is asked if the rich can be saved. In characteristic fashion he avoids a direct answer to these who questioned him: "Well, I don't say it is impossible, but did you ever see a camel go through the eye of a needle?" The obvious answer is "no," and the response, "Well, I have not seen a rich man saved." But the conclusion is left to our powers of reason and imagination. In the midst of this crucial point, we ought not to miss the amusing image of a camel trying to crawl through the eye of a needle. Have you ever even threaded one? Some interpreters suggest that this illustration means a camel going through a small city gate on his knees, a gate large enough for men but too small for a camel. In either case, a peculiar image comes to one's mind.

Many other examples might be cited, which you can find by reading the Bible alertly and carefully. These few examples make some important points:

- The story of Genesis 12 is an affirmation that God was at work for the blessing of his special people. The stories of Genesis 24 and Numbers 21 also affirm that in amazing ways God does things in the lives of people. This is an important affirmation for us in a time when few of us believe God will do anything for our lives.

wisely-used
humor can do
more than all
the rebuke in
the world





the jokes
you tell
reveal your
philosophy
of life

- The picture of the prancing ladies of Jerusalem is employed by the prophet to show that all the arrogance and material security of people will not prevent God from acting for his own purposes.

- The picture of the licking leopard is a vehicle for the thought that man is often helpless to change his circumstance which his own foolishness and faithlessness has brought upon him.

- In a quite different vein, the quotations from Proverbs are a rather unassuming confession that life is good and wholesome and one can live meaningfully if he uses his head. You can rely on the way things are ordered because God has ordered them, but one must live responsibly.

- Jesus' use of humor we have cited is not unrelated to this last point. It is a clever observation about the way life is ordered: (a) an affirmation about our self-centeredness; and (b) a critique of what our self-centeredness will do for us.

Together these are very powerful convictions about life which grow out of faith. They rest upon the fundamental confession that life is ordered and governed by this God, who has a purpose for the world he has created. It is possible, when one has shared this affirmation, to laugh about the working out of this reality in life, a reality which leads to surprises, rewards, frustrations and failures.

Humor of this mature kind is possible only when one believes something about life. This is true of the Bible; it is equally true of something like *Mad Magazine*. These two share this thing in common: They can both make fun of life because they believe something about life, and their humor is derived from this. Here they part company, however. The Bible believes that this life, which we can enjoy or abuse, is controlled by a wise, powerful and good God. *Mad Magazine* seems to operate on the assumption that life is not controlled at all, or if it is, it is controlled by human factors such as power, money, ambition, etc. Humor in both cases depends upon and shows forth basic views about our life. In laughing with any humor, one can do better by it when he recognizes the deadly serious which is treated with such lively humor.

—WALTER BRUEGGEMANN

HUMOR

How do teens feel about the use and abuse of humor in their everyday lives, about the inconsistencies in our world, and about happiness? Here are some of our impressions.

makes life worth living . . .

A good belly laugh empties a troubled mind.—*Worth Noyes, Montclair, N.J.*

I have found that by learning to be the example of a joke one finds the very way to remain humble.—*John Parkyn, LaCrosse, Wis.*

Humor can make life worth living just by making people stop and look around to see how funny they really are.—*Mark Thompson, Rochester, N. H.*

Humor relieves in part the deadly seriousness of living in the atomic age.—*Julia Grothaus, New Bremen, Ohio.*

Humor can help to get rid of fear.—*Barb Branch, Lincoln, Neb.*

If we cannot have a good laugh at ourselves sometimes then we are taking ourselves too seriously.—*Linda Savage, Wellesley, Mass.*

The Christian is a spirit of joyousness in Christ, not somber service—not only to laugh but to laugh well is one of the real virtues of a Christian person.—*David Russell, Evanston, Ill.*

When you are sad humor seems to bring things back to normal and make you just tingle inside.—*Mary Anne Barnes, Chicago, Ill.*

used the wrong way . . .

I believe that young people who use bad language in everyday talk and think that they are funny are sadly wrong. I wonder how they act when they are unhappy.—*Chris Beardsley, Blue Island, Ill.*

Many times the timing of a joke is much more important than the actual content.—*Bob Winter, S. Miami, Fla.*

I feel that when two or three people laugh among themselves and do not share what is causing them to laugh, humor is abused and the other people around them feel left out.—*Mary-Christy Dawson, Hagerstown, Md.*

An article in Mad Magazine satirizing sex and morality is sometimes thoroughly disgusting. In a speech a snide remark pertaining to sex is out of place. Such remarks show how “dirty and filthy” sex is when it’s not so—but they make it so.—*Mike Morrow, Chicago, Ill.*

Our high school has only one Negro. Her color has been used by some to the point of disgusting hilarity.—*Deborah Plocher, Green River, Wyo.*

When it makes fun of God or deep religious experience.

—*Joseph Hennessey, Selinsgrove, Pa.*

funny yet sad . . .

People grow fatter and fatter on less and less.

—Maurice LeFevre, Plymouth, Ind.

We pray for peace yet plan for war. —David Wortman, Roaring Spring, Pa.

The pretence of racial equality in the North. —Gary Lawlen, Freeport, Ill.

The way some people dress. —E. Crane, Charlotte, Vt.

The larger the growth of churches, the larger the problem of racial discrimination becomes. —Kitty Matters, East Lansing, Mich.

People make cars and other transportation faster and better day after day and in so doing kill more people. —Linda Griffin, Lyndhurst, Ohio

That man can now feed, clothe, and shelter every person in the world yet he continues to elect politicians who insist on playing their childish games of power using innocent peoples as tools for their own personal pleasures and amusements. —John Shively, El Cerrito, Cal.

The conformity of our U. S. society. —Mary McCarter, Palestine, Ill.

We as individuals plead for understanding and equality among all men yet we derive pleasure from laughing *at* men, not *with* them, and laughing to “enjoy” the heartaches of others. —John Kernodle, Burlington, N. C.

American people wanting to get along with others when they can’t get along with themselves. —Joyce Hepler, Plymouth, Ind.

Living in a consumer society that treats people as “things” yet professing a Christian faith which emphasizes personal worth.

—David Choate, Boise, Idaho.

Man’s pride in his being able to cope with the world and the mess into which this pride has led him. —Imre Kovacs, New York, N. Y.

We’re destroying ourselves by advancing. —Karen Kruse, De Smet, S. Dak.

We’ve never had so many things to make us happy and so few really happy people. —Bill Schatz, Simi, Cal.

Means of communication have become so advanced, yet we do not communicate with each other as persons. —Sandy Silverberg, Sturbridge, Mass.

The way people pretend to be someone they aren’t.

—Kay Elshoff, New Knoxville, Ohio.

Everyone seems to be going in the wrong direction thinking it is right.

—Allan Jones, Cuyahoga Falls, Ohio.

The Berlin Wall. —Lois Hilfiker, Kenmore, N. Y.

People don’t understand and pretend they do.

—Bruce Bendinger, Milwaukee, Wis.

People who don’t like to be teased or aggravated and then turn out to be the biggest aggravations around—not taking what you dish out.

—Edward Schmidt, Jefferson City, Mo.

T.V. Commercials. —Jorae Lively, Chadron, Neb.

People don’t accept others because they can’t accept themselves.

—Ron Aisenbrey, Menno, S. Dak.

happiness is like . . .

- . . . a sandy hot dog with lemonade.—*Bob Winter, South Miami, Fla.*
- . . . a roller coaster ride with your best girl friend.
—*Doug Larson, Chicago, Ill.*
- . . . a tear drop.—*Milton Williams, Philadelphia, Pa.*
- . . . knowing you're worth something to someone.
—*Marcia Kuper, Columbus, Neb.*
- . . . a windy summer day when you can't hear your mother call.
—*Carol Huebner, Minneapolis, Minn.*
- . . . the day when I first shot par on a golf course.
—*Joel Kostyu, Blue Island, Ill.*
- . . . a successful diet.—*Janet Patton, Evansville, Ind.*
- . . . eating ice on a hot summer day.—*Jill Sutter, Eaton, Colo.*
- . . . a young-minded parent.—*Karen Brown, Gorham, Kan.*
- . . . a cloud—it is so far away but yet so close that you can reach out and touch it and enjoy it.—*Janet Brumbaugh, Reading, Pa.*
- . . . a contagious disease—it spreads quickly.
—*Sandy Cardibe, Miami, Fla.*
- . . . a sunrise—it ends the night and brings a new day with its new opportunities.—*Barbara Waidelich, Naugatuck, Va.*
- . . . a family swim at the seashore before breakfast.
—*Robert Kernodle, Burlington, N. C.*
- . . . a sincere compliment.—*David Hackbarth, Manitowoc, Wis.*
- . . . a good friend.—*Bill Cone, Waterbury, Conn.*
- . . . a dream.—*Linda Hassenpflug, Louisville, Ky.*
- . . . gazing from the mountains into a star-filled sky and seeing one falling star.—*Joe Meyer, Denver, Colo.*
- . . . running down a long hill and finding someone special at the bottom.—*Faye Krauskopf, Granite City, Ill.*
- . . . a cozy chair and a YOUTH magazine.
—*Connie Crooker, Rutland, Mass.*
- . . . an hour spent on a secluded hillside with a book and imagination.
—*Robert Hanson, Dedham, Mass.*
- . . . a boy who holds your hand in the movies.
—*Karen Brown, Gorham, Kan.*
- . . . sunshine after a rain.—*Bette Gustavson, Skokie, Ill.*
- . . . the feeling you get when you do something nice for someone else.
—*Bruce Tweedy, Cleveland, Ohio.*
- . . . the hook on a candy cane.—*Chip Kinsey, Mason City, Iowa.*
- . . . a bank—as much as you give you will receive.
—*Kathy Weissenbach, Belleville, Ill.*
- . . . a wedding band—having love and affection, security and a sense of responsibility.—*Nancy Stenson, Northbrook, Ill.*

an interview with the editor of



Why is MAD magazine the most popular humor publication in the United States, especially among teenagers? Why are some persons so critical of MAD? What's the MAD staff like? What's MAD trying to do? To learn more about this phenomenon in American humor, YOUTH interviewed the editor of MAD, Albert B. Feldstein. Following are excerpts from the interview.

Where do you get your ideas for MAD Magazine?

All of our ideas are personal responses to the world around us. We don't dream them up; they are reactions. Actually, if we feel that Madison Avenue is abusing our intelligence with a certain kind of ad approach, this will give us cause to consider the possibility of satirizing the ad approach. The same goes for any level of our society, whether it be conformity in the suburbs or Hollywood productions that fall short of quality.

What is it like around MAD offices?

Well, I hate to disillusion any of our readers who seem to feel that we are swinging on the chandeliers all the time, or getting "crooked," or a There is a very free atmosphere here. It is not a business kind of office. There are no set rules about how we operate, but we are out to produce a magazine and there is a certain amount of pressure involved in that. The development of an idea is a team process. In this team approach, our staff deals with free-lance writers. We have our own ideas here at the office which we might kick around with the writers when they come in. Or the writer might have a



springboard idea. After we discuss the idea, the writer goes home and writes.

Step No. 2 is when the script comes back. I then work it up as an article. This means envisioning how it will appear in the magazine. I might consult with our art director about how we are going to do this, whether it will be photography or line drawing. And then it will go through my typewriter in a rough form, as far as the art work is concerned, and in finished form, as far as the editorial content is concerned. Our art director will then draw up a dummy. Then the artists pick it up. They add a lot, too, including some of those background gags.

It's also team effort in terms of personal feelings about subject matter. For example, I try very hard not to edit this magazine as it would personally appeal to me and my own personal sense of humor, because if I did that, I think that only the people who had my kind of sense of humor would enjoy the magazine. And since, this is an effort to reach a mass reaction of all kinds of groups, I try to keep an open mind as to what other people feel is funny. Something that may not be funny to me personally, may be very humorous to you. We have a rather varied humorous approach right here ▶

Not a comic book, but social satire

in the office, in terms of the kind of people on the staff. I try to see the merit of each one's angle and opinion in terms of an article.

It is a difficult thing to edit a humor magazine and have a mass appeal. For example, I know that youngsters of 10 and 11 are reading our magazine and also that very sophisticated adult educators are reading us. And yet there is something in there for each of them and I think it comes out of this kind of an open-minded approach.

How big is the full-time office staff?

The full-time staff consists of the editor, myself; two associate editors, Nick Meglin and Jerry DeFuccio; and two production men—art director, John Putnam, and production manager, Leonard Brenner. So we have a five-man actual staff, aside from the publisher, Bill Gaines. Then we have two girls who handle all the subscriptions. And that is the immediate staff. It is quite small and of necessity. The rest of the material is done by free-lance writers and artists, working at home on a free-lance contractual basis.

What's Don Martin like?

There have been requests to have pictures of the staff in the magazine and I've felt that this wouldn't be good because whatever idealistic images the readers have of us, I'd like to keep it that way. If they think that Don Martin looks like his characters, I'd like to keep it that way, because they might be disillusioned if they find out that he is a very handsome fellow. He looks very much like a slightly older version of Gardner McKay. And he is just simply a nut in terms of art work and his outlook on life. Here on the staff, we're all a bunch of non-conformists and free-thinking individuals who believe in the dignity of the individual and will fight and raise our voices in screaming protest to anyone who would have it otherwise.

What type of contributors to MAD do you look for?

Talented people who have something to say, and say it in a humorous way, whether he be artist or writer.

Are the letters to the editor actually written by readers?

Absolutely! You know, this has come in to me often, too. Letters saying: "I don't believe the letter pages." I have printed this kind of thing from time to time, in order to assure them that the letters are real. We have enough trouble writing the rest of the magazine without writing the letter page, too. There is no reason to have the letter page if we are not going to have legitimate letters. And we get an awful lot of mail.

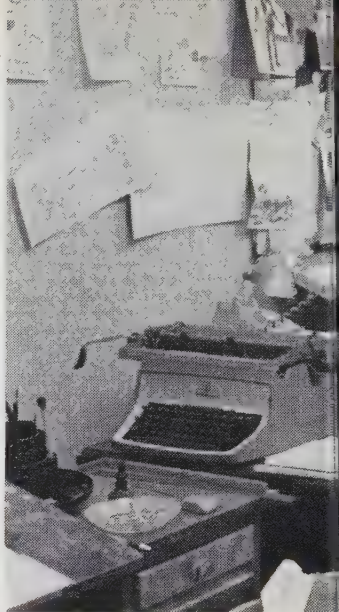
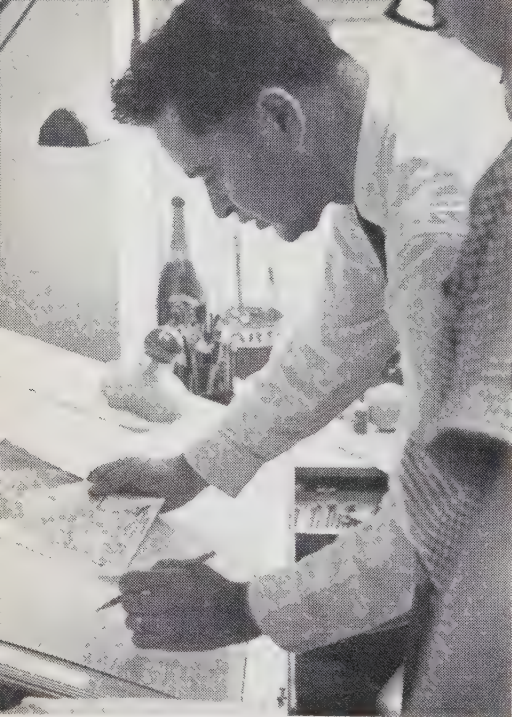
About how many letters do you get?

Gee, I don't know. About 1000 letters a week, maybe more, including a lot of mail which comes in with the subscriptions.

Is most of the mail you receive written in the spirit of MAD?

Yes! Yes, definitely. I'd say 85 percent of the letters start: "Dear Clods,"





team process

or "You Imbeciles," or "You Dogs," or something like that. It's okay with us, I mean uh . . . who are we to go around knocking things and not expect to be knocked in return? You know, we even knock ourselves.

Do you get many critical letters not in the spirit of MAD?

Oh yes, we get critical letters from time to time from people who either misjudge our motives or our operation, our method of doing things, or who feel that the magazine is not funny, that you just don't make fun of President Kennedy or Eisenhower, or that we are destroying the great American ideals by making fun of General Motors advertising and things like that.

Has anyone ever brought law suits against MAD Magazine?

We have never been sued by anyone for libel or slander. In fact, on the contrary, we generally get a positive response from those whom MAD has criticized or made fun of. They request the original art work, for example, or thank us. When we did the contents of Bobby Darin's wallet, he wrote to us and congratulated us. He thought it was funny, since he knew the guy so well. People in politics probably just ignore us, but in the entertainment field, most people take it in the same spirit in which it is given. They're all good sports about it.



leas, art, words, just funny people

What's the biggest criticism you get?

We don't get any basic criticism about the contents, except as I said, from the extreme fringe groups. For example, out in Oklahoma City, there was a retired Army general who started to go around making speeches against MAD magazine. Why he singled out MAD, I don't know. He called MAD the most insidious form of propaganda in support of the communist cause that he has ever read. So, we sued him for two million dollars and he publicly in Federal Court in Oklahoma apologized, retracted, and said that he never meant to say that MAD is communist or communist-inspired.

This retired general has written some interesting things which we, in the course of the case, read. For example, he felt that the young people of this country must be militarized to do the right thing at the right time because we're in a great struggle for survival against the communist world. And the only thing that I could think of why MAD gripes him is because, if he feels that young people should be trained to say "yes sir" and blindly follow orders, a magazine like MAD is a threat to that kind of philosophy because we are constantly saying in MAD "Don't believe everything that you read." If Madison Avenue says that this is good or that's good, this is a sales pitch. "Make up your own mind," we tell our readers. ▶

Really, this is what democracy is.

Of course, that was our fight. That's why we weren't afraid to go out to that area and sue him on his own grounds there, because I know what we all stand for here and that we're 100% Americans and that we believe in the democratic form of government in America and in the freedom of the individual to make up his own mind.

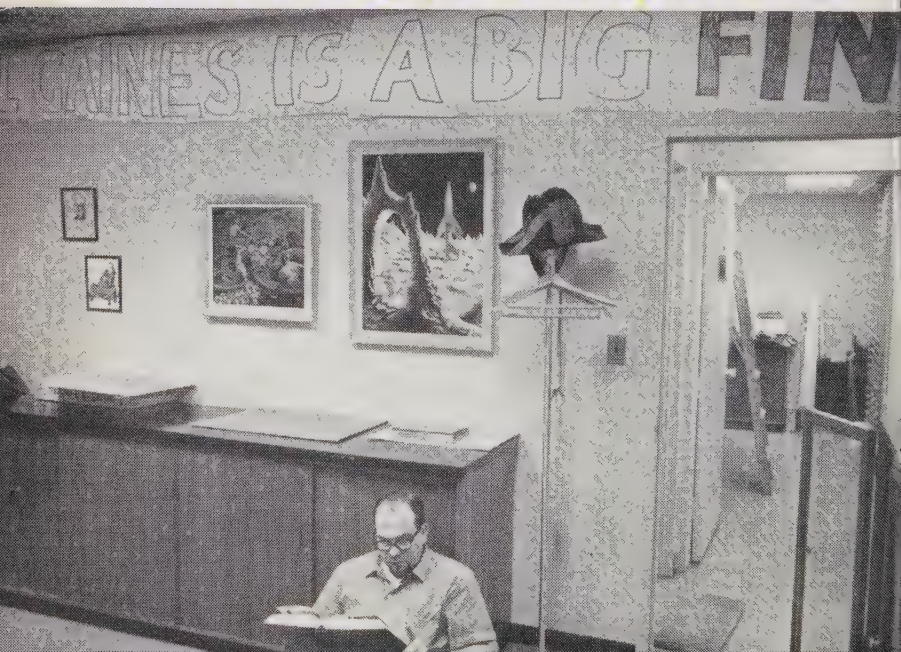
What's the most common compliment you get?

The basic compliment, of course, is that MAD is great entertainment, it's funny! On other levels, we get compliments on MAD's great social critique.

Do you ever get paid to satirize a product?

Absolutely not! We have been thanked and we have been sent packages. For example, I got a call from one of the toy companies when we did the Patty Play Doll article. They wanted to send me a doll personally for my kids. I told them to send it to an orphanage. We don't accept any kind of mail gifts. This is one of the reasons why we don't carry advertising in MAD, because we want to feel free to say what we want about anything and anybody. We've anticipated that if we did carry advertising, there would be a certain amount of pressure brought upon us.

"There's a very free atmosphere here"



Since you don't carry ads, how do you finance MAD Magazine?

Strictly on newsstand sales. The package that we produce when put on the newsstand will pay for itself and make for a profit at a certain level of sales. All we count on is the quarter that the kids plunk down every issue to pay for the cost of production of the magazine. We have no other source of income except some of our reprints and things like that, but we don't have any advertising to help. That's why, for example, MAD as a package is not a very expensive package. It doesn't have color inside and it's not on glossy paper. It's carefully cost-controlled so that we can put out this publication for 25 cents and stay in business.

What is MAD's circulation now?

Our average is about a million and a quarter at the moment and it looks like we're going up even better this summer.

What image do you have of your readers?

The only image that I personally have of my readers is someone who is young at heart. It could be an older person, but he has to be young at heart, pretty sharp, and well aware of what's going on in the world, because you can't dig satire unless you understand what we're talking about. When I find that youngsters of 11 are reading the magazine, I tell their parents that the child must be quite precocious because you have to have an above-average intelligence and a good sense of humor.

What's the age group of your readers?

If we were to graph our readership, it would start rising at about 9 or 11 which, I think, is a readership that's based on a status. In other words, they see older kids reading it, so they read it. And I think they really start to dig it about 12. And we probably hit the peak at about 17 or 18 and then start falling off gradually into the twenties and by the thirties we'll probably drop pretty sharply.

When you talk about the young at heart as the kind of reader who digs MAD Magazine, what does this say about the state of humor or satire?

Well, I'm not an authority on humor. I would say that a younger person today is more apt to take to satire than the older, more conservative person who may be set in his ways or a little bit fearful of rocking the economic or social-political boat. I know that even as a youngster myself, I was more liberal-minded, I could look at things much more objectively, than older people. And I think this may be some sort of comment on why this magazine appeals to that certain group. And I think the group who appreciates MAD is growing older.

How do you and your staff keep youngness at heart? Does this mean you have to keep a chronologically-young staff?

Not necessarily, but I think I have to keep a chronologically-young attitude. And, thank goodness, I have teen-age youngsters of my own that run

Use your mind! Sales pitch ahead!

from 15 down to 9, so I've got good material to watch for awhile. And as long as I can maintain communication with their thinking and their problem, I'll be all right. When I start writing down to them or not respecting the feelings and their ability to comprehend and understand the world around them, then I think I'll be in trouble. But I don't think that's going to happen because actually I feel like a teenager. I don't think I really grew up myself.

In trying to be satiric, how do you determine that fine line between humor and degrading abuse?

I always avoid using our approach in any kind of degrading abuse. I have gotten strong in what I've had to say in terms of some of the satirical approaches. I would put out an ad satire of a cigarette campaign which may touch on the problems of cancer, which is pretty strong. But, I don't think that I will abuse an individual beyond what he himself has presented to the public as his image.

Are there any topics that are tabu for you?

Yes! Generally, in determining those topics which I will avoid, the guiding force is anything that will create a strong emotional reaction, one way or the other. Satire of religion, for example, has no place in MAD. At the present time, in terms of certain areas, I don't think I'll lean too much on racial problems. For some reason or another, politics seems to me to be O.K. Certainly, I would never intend to criticize the basic institutions of America because I believe in them. But I will criticize individuals that occupy those institutions, if they fall short or abuse their responsibility.

What makes a situation funny?

I don't know. If you sit down and start analysing humor like you would a chemical, you're going to be in a lot of trouble, because humor is basically emotional. And for the same reason that I will avoid something that I think will stir up an emotion, the construction of a humorous situation is strictly emotional. For example, I have a problem in terms of material that comes in that we start to work on. If I were to ever let go of that first original humorous impact of an idea, I wouldn't have anything funny in MAD, because pretty soon everything gets pretty wearing. You know, it goes through so many hands and so many times from the original script to the original printing of this magazine. When I get a proof of the final magazine, before it goes to press, I think everything's terrible in it, because I've seen it so many times and it's worn thin. So I've got to hold on to that original emotional impact, and that's all humor really is. And I wouldn't attempt to define it or put any formula on it.

What are your favorite targets of satire?

Anything that deserves it. We don't have any particular favorites. We may move from Hollywood to politics to television to suburbia to industry and to car designing and on to some of the things teens are doing themselves.



Members of the MAD staff (above) pose for photographic satire of an ad for "LIBERTY MUTILATE, the company that stages auto accidents . . . to catch your beady little eyes . . . so we can sell you some insurance."

It's strictly those things that we feel are asking for it.

One girl asked me: Why don't they make MAD humor happy?

The humor in MAD is a critical humor and it is certainly not an ostrich-head-in-the-ground type of humor, and maybe this is what she objected to. It's a wide-open-eye humor. It's let's-take-a-look-at-the-thing-and-let's-laugh-at-it-but-after-you-finish-laughing-let's-think-about-it kind of humor. It is not our place as satirists to say what we should do in its place, but I think that the understanding is that we feel something should be done. Maybe that's where the unhappiness is. But I feel MAD is happy humor.

How did Alfred E. Neuman get discovered?

First of all, the name Allred E. Neuman is strictly MAD magazine's name. We dug this character "Allred E. Neuman," because it was a name that was

Keep smiling, despite world problems

kicking around the office for a long time. It was like a funny name. It fit. As far as the face is concerned, it's been around for many, many years. We traced it back to the turn of the century. It was crudely drawn then. It appeared on post cards, old engravings, and nickelodeon slides. It was smiling, grinning country bumpkin type of kid with some slogan underneath it. We adopted these old rough drawings and plasticised and made him a little more real. We started to use him because he seemed to symbolize the philosophy of the magazine, like the trade mark of the magazine. And the philosophy is to keep smiling, and even if the world is collapsing around you maintain a sense of humor because it's the only way you'll get through it.

What do you feel is MAD's major purpose for existence?

Well, to be honest, our major purpose is to make money. And our method of doing this is to entertain; just to be funny and to entertain. When you're using satire as your stock-in-trade, you naturally have to have some critical point of view. MAD actually started out as just a funny comic book and became a satirical comic book only after a series of issues that lost money. So we sort of fell into the state which we're in now—a social critique magazine. But, our basic drive is to just entertain and be funny.

What's the formula of MAD's success?

We've never done any kind of survey in terms of what people like or what people don't like, what makes MAD sell, what makes MAD funny, or anything like that. I'm not interested in that kind of depth probe. Most of these surveys are done to impress advertisers anyway. Since we don't sell advertising, we don't need this. I'm interested in the sales. As long as the figures are climbing, and they have been for the past 11 years, I know that what we're doing is right.

Is it printed in other languages?

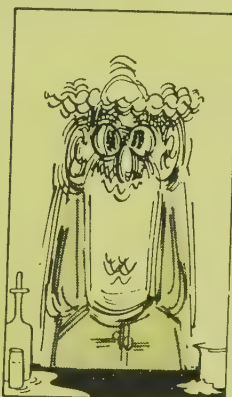
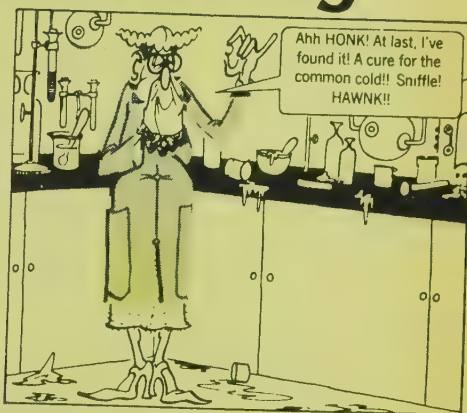
Yes, MAD has a Swedish edition, a Danish edition, and an English edition in England slanted for the English taste in humor.

Why is MAD successful with young people?

One of the reasons MAD is successful with young people is that youth sense a respect that we have for them, for their intelligence, and for their awareness of what's going on. MAD magazine is talking about the adult world that these people are going into and we're pointing out a lot of the abuses and the faults which they emotionally feel themselves. For example, when I was very young, I was a depression kid. My biggest problem in life was "Would I make a living when I grow up?" and "How would I go about this?" And I have a feeling that teens today, although they may not admit it openly, are asking, "Will I ever grow up?", because it is a pretty rough world we're in and I think that MAD is at least aligned with young people in saying that there is a lot of work to be done. There are a lot of abuses that have to be cleared up.

Next, a salute to those dedicated men and women who spend their lives doing Medical Research—

In The Laboratory



THE ORGANISER

Get a load of that Gwendolyn and Marsha and Gertrude!

Boy, what dogs!

Yeah! They're charter members of the Girls Kennel Club!

Lookit that Gwendolyn—with her ugly buck teeth!

And that Marsha—with a nose like Shnozzle Durante!

And that fat lump of blubber —Gertrude!

Girls that homely should be lined up against a wall and shot!

I'll say!

Yeah!

WE SELL BLADELESS KNIVES WITHOUT HANDLES

you're through?

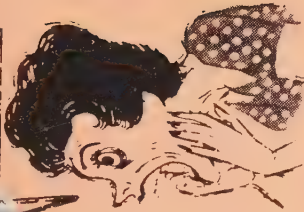
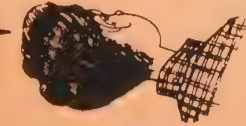
for?

course...

really need one!

a look at your son taking his first shave!

**SCREECH!!
MY BABY!**



Will you lookit her!?

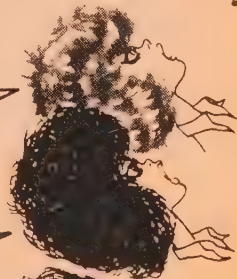
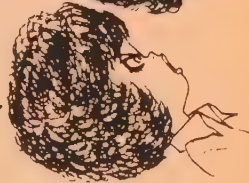
Isn't that disgusting!

You'd think she'd be ashamed to appear in public that way!

She's spoiling it for the rest of us!

Some people will do anything to attract attention!

Let's get away from here before somebody thinks she's with us!





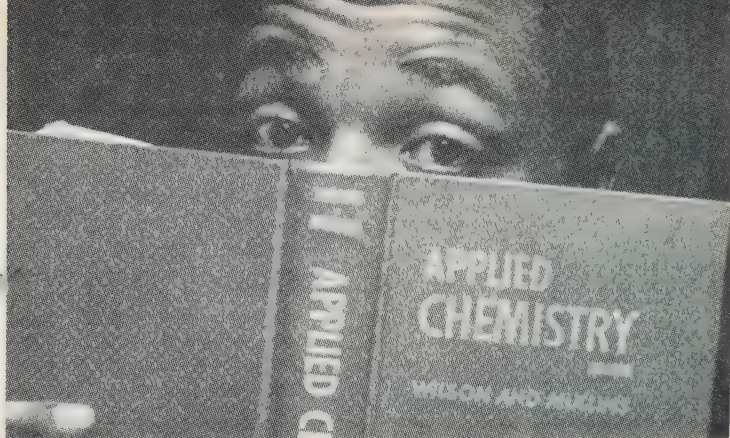
DICK GREGORY

Can you imagine a Negro comedian winning night-club popularity throughout the nation by standing before white audiences and poking fun at the fables of segregation and white superiority? Such is quite possible, and it is what Dick Gregory is doing. His humor probes deeply and truthfully into the conscience of a nation sensitive, as never before, to its unjust treatment of the Negro. Dick Gregory's TV appearances, his recordings, and his book have taught us, as well as entertained us. But he lives what he teaches. During recent racial demonstrations in the South, he was among those on the streets and later in the jails. On these pages, however, we see Dick Gregory demonstrating against falseness—sometimes subtle, sometimes obvious. But those who miss the point of his humor, miss the truth, as a Negro sees it.

"Isn't this the most fascinating country in the world? Where else would I have to ride in the back of the bus, have a choice of going to the worst schools, eating in the worst restaurants, living in the worst neighborhoods—and average \$5000 a week just talking about it? . . . Makes you wonder. When I left St. Louis, I was making five dollars a night. Now I'm getting \$5000 a week—for saying the same things out loud that I used to say under my breath."



"What do you mean you don't serve UN delegates?!"



"Things were a lot healthier thirty years ago when kids didn't wanna go to school—not because other students were black—or other students were white—but 'cause they didn't wanna go to school. . . . Kids lead a tough life. Nobody takes them seriously. Nobody listens to them. They're always getting pushed aside. Kids and my people have a lot in common. . . . Only our problems aren't solved by getting older. . . . If man could only get a little older a little later, and a little wiser a little younger."



(Reprinted from *From the Back of the Bus* by Dick Gregory. Photos by Jerry Yulsman. E. P. Dutton and Co., Inc. Copyright 1962, Dick Gregory Enterprises, Inc. All Rights reserved.

"You gotta say this for the white race—its self-confidence knows no bounds. Who else could go to a small island in the South Pacific where there's no poverty, no unemployment, no war and no worry—and call it a primitive society?"

Talk,

Talk,

Talk

Getting us to laugh at the absurdities of everyday news events is a sport at which Art Buchwald is tops among columnists today. Writing for many years in Paris, his column—"P.S. From Art Buchwald"—gained wide readership. A year ago the New York Herald-Tribune moved him to Washington, D.C., where his syndicated column originates. The timelessness, as well as the timeliness, of his writing is shown in this piece written one year ago concerning the disarmament conference in Geneva, Switzerland.

Paris—We've been watching the disarmament talks now being held in Geneva with a great deal of interest. They seem to be taking on a pattern and they will probably be going on for a long time. One has only to look into the future. The setting is the same but Ambassador Zorin, of the Soviet Union, has been replaced by Ambassador Groanyko and Ambassador Dean has been replaced by Ambassador Stone. We take you to the 12,654th plenary session of the 17-nation disarmament conference in Geneva, in the year 1994.

Ambassador Stone is about to make a statement, but he sneezes instead.

AMBASSADOR GROANYKO: Your proposal is entirely unacceptable to the Union of Soviet Socialist Republics.

AMBASSADOR STONE: But I didn't make a proposal. I just sneezed.

GROANYKO: I ask for a five-minute recess to confer with my staff.

(The recess is granted and Groanyko huddles with Soviet experts.)

GROANYKO: What should our response be?

SOVIET ADVISOR: We could say *gesundheit!*

GROANYKO: Yes, but how do we know the sneeze wasn't a trap to make us say *gesundheit?*

2ND SOVIET ADVISOR: But if we don't say *gesundheit*, and he really sneezed, it could be a big propaganda victory for the West.

GROANYKO: Should we ask time to get instructions from Moscow?

SOVIET ADVISOR: No. It would look as if we don't have authority to make decisions on our own.

GROANYKO: I think the best thing is to say *gesundheit* with reservations. If it's a trap we can always renounce it.

(The session is called back to order.)

GROANYKO: Mr. Chairman, I wish to address a word to the Ambassador from the United States.

CHAIRMAN: Does the American Ambassador yield?

STONE: I do.

GROANYKO: *Gesundheit!*

STONE: I object to the Soviet proposal. They are not dealing in good faith. My government cannot accept their proposal.

GROANYKO: But all I said was *gesundheit* in answer to your sneeze.

STONE: I request a five-minute recess to discuss this with my British colleagues.

(The recess is granted and Stone huddles with the British Ambassador.)

STONE: What do you make of it?

BRITISH AMBASSADOR: I don't like it.

STONE: Neither do I. I've sneezed before and they've never said *gesundheit*.

BRITISH AMBASSADOR: If we accept it and then he sneezes, we'll have to say *gesundheit* to him.

STONE: If we give in on this, we may have to give in on other things.

BRITISH AMBASSADOR: At the same time it might be the opening we need.

STONE: I wish we knew. I could sneeze again and see what they do.

BRITISH AMBASSADOR: Or I could sneeze, and see if they'll say it to me as well as to you.

STONE: Why do you think they spoke in German?

BRITISH AMBASSADOR: That's what I've been wondering. They've got something up their sleeves.

STONE: Suppose I say, 'Thank you,' on the provision that if they accept the rest of our proposals, we will accept their *gesundheit*.

BRITISH AMBASSADOR: Good idea. It could be the first real indication of their intentions that we've had.

(The session is called back to order.)

GROANYKO: I wish to object to the American Ambassador's statement and cannot see any significant change in the American warlike attitude towards these talks.

STONE: All I said was thank you for saying *gesundheit*.

GROANYKO: I demand a 24-hour recess to discuss this new proposal with my government, but I want to point out that unless something more concrete comes of these negotiations, they will have to be terminated.

CHAIRMAN: The meeting is adjourned until tomorrow morning at 10 o'clock.

(Reprinted by permission from I Chose Capitol Punishment by Art Buchwald. Book to be released this fall.)

"I have three jazz albums, two symphony albums and sixty-eight religious albums. . . . If that isn't an indication of real spirituality, I don't know what is!"

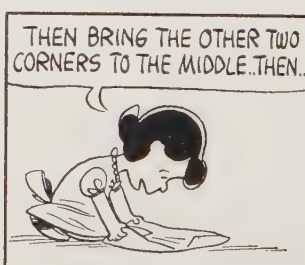
CHARLES SCHULZ

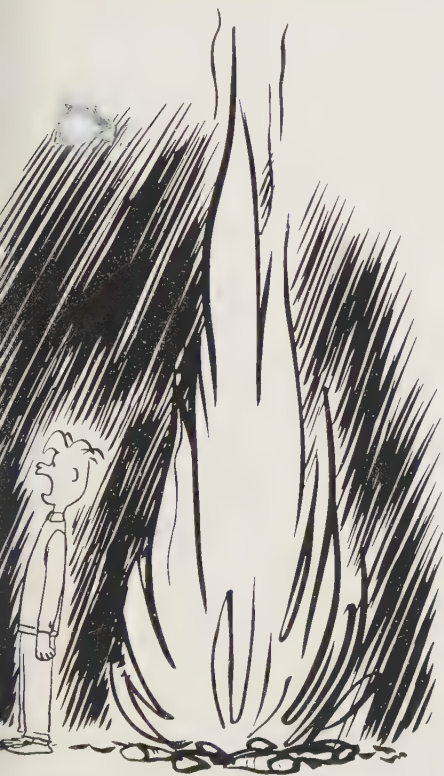


The creator of "Peanuts" last month received an Honorary Doctorate Degree of Humane Letters from Anderson (Ind.) College for his "upgrading influence on American ideals and morality." Through the simple eloquence of Charlie Brown or the philosophical Snoopy, cartoonist Charles M. Schulz expresses feelings and thoughts, disillusion and joy familiar to all of us. And if there is anything ringing reality to his cartoons about church-related teens, which appear in **YOUTH**, it is simply because Schulz and his family are concerned Christians, active in church at Sebastopol, Calif. Popular in church groups are his two books of teen cartoons, *Young Pillars* and *Teenager*. Not a Disease, as well as his best-selling *Happiness Is a Warm Puppy*.

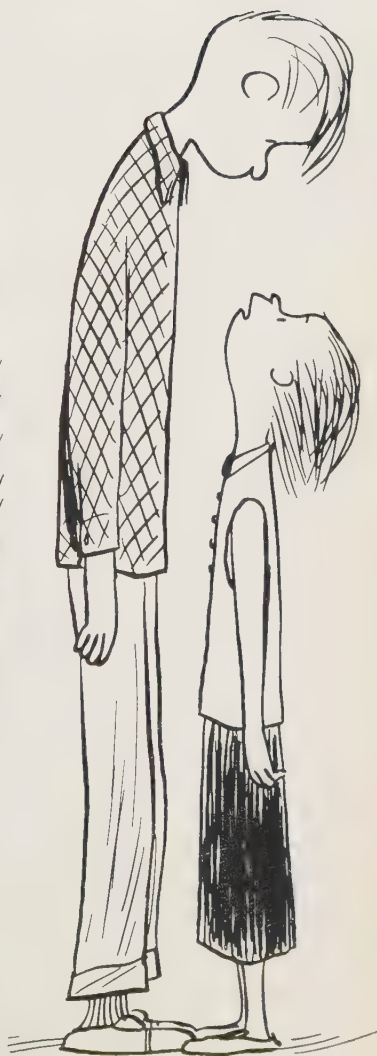


"Of course, my idea of a real success would be to own a big place with my own swimming pool, my own tennis court, and my own drag-strip!"





"Okay! All set for the wieners!"



"Can't we go somewhere, and sit down?"



Dear God, we are thankful for the gift of humor in everyday life.

Amid sorrow and sour faces,

we welcome moments of joy and sweetness.

Amid our struttings of pride,

we are embarrassed by the banana peels of humility.

Amid so many tensions of the unknown,

we are relieved by the gentleness of quiet laughter.

Amid the tragedy of falseness and hate,

we search for the comedy of truth and love.

Amid our frequent wandering from your way,

we await the call to do your will.

Amen.

WHY CHRISTIANITY OF ALL RELIGIONS?



Why am I a follower of Jesus Christ? My answer to this question cannot really be simple. It must include reasons that are not as important now as they once were, because I have new and more important reasons for belief and trust than I had when I was a teenager.

First of all, I follow Christ because I was born in a family with a strong Christian heritage. My father and mother were devoted missionaries, and my grandfather on my father's side was an influential minister with firm convictions. Really, I never even dreamed of being a non-Christian, even when I studied science in college, for my father helped me to reconcile religion and science before I went there.

The second reason why I follow Christ is because as I was growing up my father and grandfather became my models, and I went to a seminary just as they did and became a minister myself. It was later on, after I began to study the other religions of the world, that I found my faith most severely tested, and I came to my third and most important reasons for being a Christian. The other religions powerfully attracted me and I studied them sympathetically and wrote about them. But Jesus Christ never lost his hold on me. I am still grasped and held by the conviction and trust that through Jesus Christ God has acted to claim me for Himself. Or, as the *Heidelberg Catechism* puts it, I know "I am not my own but belong to my faithful Savior Jesus Christ." I cannot doubt this anymore than I can doubt sunshine or my being alive.

Other religions have good points, too. While my Christian faith has stood up under all tests, I have learned something positive from my experience with other religions. They hold me fast, too, in a certain sense, for they help me philosophically and spiritually at many points, even though on a final view I cannot choose any one of them as my own faith. In other words, I reject some of their positions and agree with others. Furthermore, they often confirm me in my faith by approximating it or coming close to it or expressing parallel convictions and attitudes.

For, let's face it: the Christian faith is not as unique in all respects as we once thought it was. Our greater knowledge of the other religions of the world has led us—and led them also—to see that there are many parallels between their teachings and attitudes and those of the Christian faith. This

Within and behind the universe, as its source is a single spiritual being or reality

is especially true of moral precepts, particularly, the admonitions to practice brotherhood among men, to show unselfishness and compassion, to be sincere and truthful, to refrain from injuring others, especially their inner self, since it is there that men hurt most. "There is no hard and fast distinction," says the famous Buddhist classic, the *Diamond Sutra*, "between one's self and the selfhood of others and, therefore, one should practice charity—giving, not material gifts alone, but the selfless gifts of kindness and sympathy." From a Japanese Buddhist comes this golden saying: "Nothing is that does not fear the sword and rod, and does not love life. Therefore treat others as you would yourself." We must face the fact that other religions have the Golden Rule, inculcate the four cardinal virtues—wisdom, courage, temperance, and justice—and seek as we do to instill faith, hope and love, theological virtues.

Why is Christianity unique? When this evidence is presented to the many people say at once: "Then why make the claim that Christianity is unique? Why seek to win others to it? Why support missions overseas among non-Christian peoples? All religions are essentially alike. They all lead all ways to the same destination."

This would be a reasonable position to take, *if religions were primary systems of morality*. But are they? It is quite clear that, in addition to being ways of behaving toward one's fellowmen, they are modes of response to nature and to God. Accordingly, all religions raise great and ultimate questions: What is the universe like? Who and what is God? What does He want and what does He want for us and from us?

It is when we look at their answers to these great questions that we find the most significant likenesses and differences between religions.

Let us look at the two religions that are the greatest rivals to Christianity in Asia—Hinduism and Buddhism. With an attitude as unprejudiced and cordial as we can have, let us look first at Hinduism, in order to ask what are its answers to the great questions we have posed. We know, of course, even before we begin, that we run the risk of oversimplifying and thus misrepresenting the position of many Hindus who would make qualifications when the general view is stated. But there is little doubt that most Hindus would agree that the great questions about God and the universe should be answered in something like the following way.

The universe, say most Hindus, is a many-storeyed place where souls are born and reborn in life after life according to a law of deeds called the Law of Karma. There are souls in every sort of body on earth, in the he-

The universe is filled with redemptive beings whose chief passion is the saving of others


and in the Heavens. Wherever there is sentience (life and feeling) there exists an embodied soul. There are souls in plants, insects, reptiles, animals, men, hell-beings, and gods. All are born into, live, and at death pass out of their present bodies into other bodies (reincarnation) according to their deeds (their *karma*). Their rebirths will continue over and over without end, unless they are able to pass into Nirvana, where rebirths cease and they are at last at rest. The gods are as much subject to rebirth as are men. In time the gods, too, die and are reborn, so long as they are this side of Nirvana. The beings in the hells also in due course leave their places of punishment and return to earth. The very universe itself perishes at last and is renewed, after an interval of quiescence (being at rest).

This general view of life and time is modified by the doctrine that the whole process of eternal recurrence is the expression—one could say the self-expression—of a reality that includes everything in its own being, since it is the source or ground of all things, the being of all things, and their final goal. This reality is usually called Brahman-Atman; and by its awful power (*maya*) it brings forth from itself, and sustains and constitutes the being of, the universe and all the souls in it. The great gods of Vishnu, Shiva, and Brahma, and holy men and sages are its highest self-embodiments. The selves that have the mystical experience of oneness with It (*yoga*) finally realize oneness with It at death (Nirvana) and cease being reborn. This is their final peace and ultimate salvation.

In this view of things there are beliefs with which many Christians might feel sympathy, namely, that there is within and behind the universe as its source a single spiritual being or reality. Also, that knowledge of and union with this spiritual reality is the most important of all human goals. And that the divine and human levels It takes personal form in benevolent gods and holy men and sages. But Christians will seriously question the doctrine of reincarnation; they will be unable to accept it as fact. Furthermore, Christians will reject Nirvana as the ultimate goal, for it means the extinction of selves by reabsorption into the one and only reality, Brahman-Atman.

As for Buddhism, it also makes much of the doctrine of rebirth and thinks that the ultimate goal is an unselfing of the self by passage into Nirvana; but it respects it comes much closer to the Christian doctrine of salvation than Hinduism does.

The early Buddhist scriptures say that before Gautama Buddha was born, he passed through many existences as a *bodhisattva* or future buddha. In all these lives, sometimes as a human being, sometimes as an animal, he showed



God acts in history and in relation to whole communities as well as individuals

exemplary kindness and self-sacrificing devotion to the welfare of others. In the *Jataka Tales*, we see him variously as a compassionate man who gave himself up to be eaten by a hungry tigress, as a king who wounded himself so as to attract and feed mosquitoes, and as a hare who threw himself into fire to become food for a dying holy man. His compassion and pity for others were boundless. As a result of these deeds of self-sacrificing love, he accumulated so much merit that he was reborn into the Tushita heaven, high above the realm of the gods. There he meditated in a grove of trees, oblivious of time. But the gods approached him and besought him to go to earth to become a buddha. He agreed, and descended to earth. By entering the womb of a sleeping queen, he was born a man. When Buddhists contemplate this story, they see that the Buddha exhibited not only pity (*daya*), sympathy (*anukampa*), fraternal love (*metta*), but also compassionate love (*karuna*).

Later Buddhists went beyond this story and said that the coming of Gautama Buddha was not unique. In previous ages of the world and in previous universes other beings, out of the same feeling of pitying love, came to earth and enlightened men. In addition, there are buddhas in the heavens who hear prayers and take men to paradise. Furthermore, at the present time there are countless beings who are preparing for future buddhahood, the *bodhisattvas*. These bodhisattvas have vowed to become enlightened and then able to go to Nirvana, but out of compassion (*karuna*) for suffering souls in the universe they have postponed entrance into Nirvana as long as anyone anywhere and at any time, now or in the future, needs aid. Indeed, the bodhisattvas are prepared to postpone final deliverance from this world of pain until every insect, every ant, yes, every blade of grass, has transmigrated into human form, has experienced enlightenment, and stands ready with them to go finally to Nirvana!

What the later Buddhists are saying, then, is that the universe is filled with redemptive beings, whose chief passion is the salvation of other beings. They go even farther and say that at the heart of the universe there is a buddha-making reality, busy producing buddhas and bodhisattvas. This is a tremendous assertion to make, for its meaning is that love is at the center of the world.

How does Christian love differ? Now before I point out some vital differences between this Buddhist love and Christian love, let me say I am convinced that such love approaches Christian love so closely that it is no longer possible for Christians to say that the love to which they are called is without parallel in the world. Having said this firmly and unhesitatingly

Jesus was God breaking through into mankind to awaken faith, hope and love on earth

I may admit to some differences. The contexts in which these two loves appear alter their meanings. The Buddhist context sets the goal as a passage from this world of illusion and self-deception to a realm of being (*Nirvana*) where the knowledge accumulated in this world, all selves, and even the Buddhas disappear. *Nirvana* is reached only by a self-emptying, or unselfing of the self. Buddhist love has the final aim of helping selves to unself themselves.

Not for one moment do I question the altruism, generosity and concern of Buddhist love. But I believe it is true to say that in contrast to it, Christian love (*agapé*) draws from its context quite another meaning. Christian love is a love of persons who are incomplete and unfulfilled selves who should be helped to that response to God's love which will make them true children of God. It is founded on the faith that God does not wish to absorb His children into Himself but seeks to fulfill them morally and spiritually and to enjoy their interrelation with Him in forthgoing love and response. At no point is the reality of the world, of history, of men, and of the Savior questioned. Not in any sense is there illusion or unreality, as the East tends to say of human experience. The Way, the Truth, and the Life are eternally real, veritably God's doing and gift and truly man's salvation now and forever. God in His loving concern for mankind acted in history through Jesus, His son, who is the eternal Word and rightful Lord of men; "hear ye Him!"

From this "good news" I find myself unable to turn away in doubt. Finally, there is no space to say what could be said further about Confucianism, Taoism, Zoroastrianism, Judaism, and Islam. The last three share the Christian belief in the reality of this world and of life in it, and they believe, too, that God acts in history and in relation to whole communities and societies as well as individuals. But they make no claims for their leaders such as Christians make for Jesus. Confucianism and Taoism are not religions in the fullest sense, because they do not turn in love and trust toward a God who is the Father Almighty, maker of heaven and earth; but they do say there is a true Way in nature and society to which men must conform if all is to go well with them, and to this Christians may assent.

Shall I sum up? The reason why I am a Christian is that I am held fast by the conviction and faith that God, self-revealed in the personal God of the Hebrew-Christian tradition, after a series of smaller breakthroughs consummated a full and unique breakthrough in Jesus Christ. Jesus Christ was not a man who raised himself to Godhead; rather he was Godhead breaking through into the life of mankind, in order to awaken there faith, hope, and love.

—JOHN B. NOSS

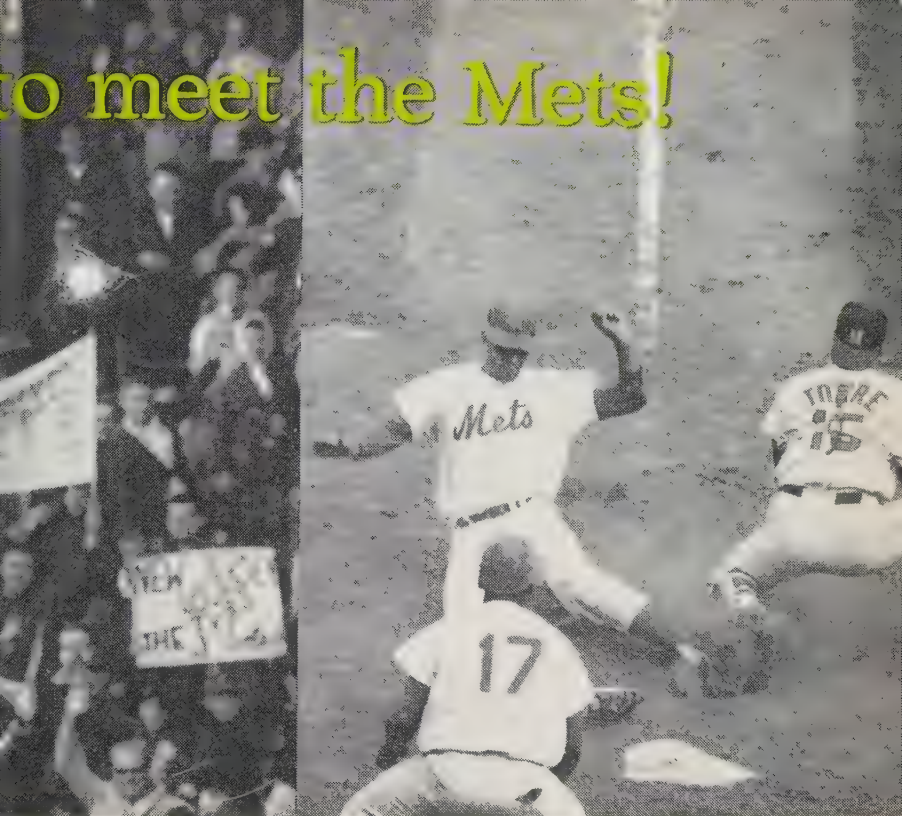
...da' new breed is out



It may not be true that the New York Mets are the worst major league baseball team of all time. Let's be charitable and term them *one* of the worst. In 1962, the Mets finished tenth in the National League—which is as low as you can go—by contriving to lose 120 games while winning 40. They were 60½ games behind the pennant-winning San Francisco Giants and 18 games back of the ninth-place Chicago Cubs. This year, with the first third of the schedule completed, the Mets had shown some improvement, but were still in the cellar.

Yet get this: In 1962 the Magnificent Losers attracted a total of 922,530 paying spectators to their home games, out-drawing such long-established teams as the Milwaukee Braves, Philadelphia Phillies and the Cubs. This past May, in a four-game series (including one doubleheader) with San Francisco, the Mets played before a total of 128,985 at the Polo Grounds in New York, an out-moded ball park.

to meet the Mets!

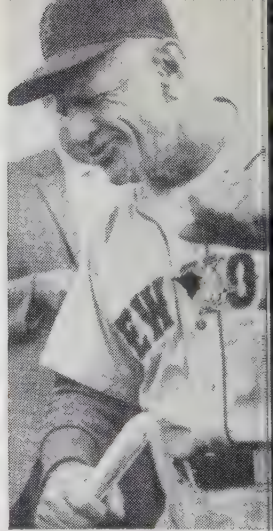
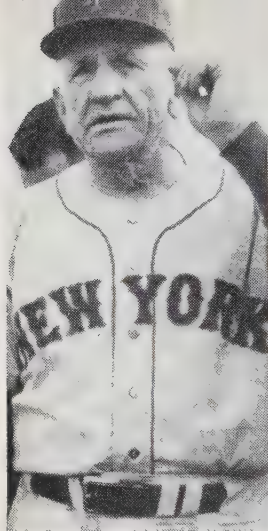


with virtually no parking facilities. As of the first week of June, the Mets had gained more attendance over 1962 than any team in either major league.

All of which recently impelled Charles McCabe, a San Francisco sports columnist, to comment acidly: "The Mets offer staggering proof that bumhood pays off."

That, however, is an over-simplification. The story of the Mets has so many psychological implications that psychiatrists and psychologists have examined it with almost clinical intensity. Boiled down, expert opinion seems to be: "You don't have to be nuts to be a Mets' fan, but it helps."

To grasp the situation, it is necessary to look into recent baseball history. At the conclusion of the 1957 season both of New York's National League teams, the Giants and the Brooklyn Dodgers, started



“Casey provides fans with

the new California Gold Rush. With the Pacific Coast hungry for major league baseball, the Giants moved to San Francisco, the Dodgers to Los Angeles. For both, the move was highly profitable.

That left New York with one major league club—the Yankees, the practically-perennial champion of the American League. After the 1961 season, however, the National League expanded to 10 teams, placing one new club in Houston, Tex., the other in New York. That’s how the Mets were born.

You might say that Houston and the Mets were instant ball clubs. The other eight National League teams made men available to them, but among them were few bona-fide ballplayers. Houston, which finished eighth in 1962, fared somewhat better than the Mets in the selection of players. The Mets, managed by the venerable Casey Stengel who had been an eminently-successful pilot of the Yankees, came up mostly with elderly has-been’s and eager but incompetent never-would-be’s.

Yet, even as the Mets were losing their first nine games in 1962 (late they had a losing streak of 17 games), it was apparent that the team had a following. Called the “New Breed” by the newspapers, they were mainly old Brooklyn Dodger fans and their offspring. In spite of the Mets’ ineptitude, the “New Breed” kept coming out to the Polo Ground to whoop it up for their new heroes.

“It was almost unbelievable,” says Richie Ashburn, now a radio-TV



rather image," says psychiatrist

broadcaster for the Phillies, who had been a long-time star outfielder in the National League but was in the twilight of his career when he played with the Mets last year. "We were a real bad ball club, but those fans never quit on us."

This season, the "New Breed" has grown numerically and in vocal strength. Pandemonium predominates at a Mets' home game from start to finish. "I never thought I'd see fans who would top the old Brooklyn fans," declares Comedian Phil Foster who for years was a Dodger rooter. "But these people beat anything I ever saw or heard in Brooklyn. And you know something? I've got the fever myself. I'm proud to say I'm now a Mets' fan."

When the Mets won four straight games in mid-May, New York became a one-subject conversational center. The city became more excited about that victory flurry than it ever became about the Yankees sweeping a World Series in four straight.

What's the explanation for such excitement aroused by a ball club which, since its inception, has been more wonned against than winning? Dr. B. Marvin Hand, a Philadelphia psychiatrist and Chairman of the Department of Neurology at Philadelphia's Hahnemann Hospital, puts it succinctly.

"The Mets," he says, "are a sort of Everyman. To many people, they are a projection of every person who continually makes mistakes or

"You've gotta have heart to stick

stubs his toe just after he has shined his shoes. Such people identify themselves with the Mets."

Dr. Wladimir G. Eliasberg, lecturer, past president of the American Society of Psychoanalytical Physicians, and author of 17 books including *Psychotherapy and Society*, has equally firm opinions on what makes the "New Breed" tick.

"It is characteristic of masses to ally themselves with a cause that apparently is destined for defeat," Dr. Eliasberg explains. "It helps people to work off their own frustrations. They like to grab a lowly cause and try to carry it to victory."

How much did the moving of the Giants and Dodgers to California have to do with the growth of what may be the greatest fan spirit in baseball history?

"A great deal. First came the mechanism of rejection. When the Giants and Dodgers left, their fans felt like orphaned children. When the Mets began operations, those same fans felt like children who have been placed with good foster parents."

Has the presence of Casey Stengel, now 73 years old, contributed to the phenomenon?

"Decidedly. Stengel provides the fans with a father image. He offers the added comfort of a father, a leader."

Why, being New Yorkers, don't the members of the "New Breed" also root for the Yankees?

"That," replies Dr. Eliasberg with a knowing smile, "would be like cheering for U. S. Steel."

The way the "New Breed" looks at it, the Yankees attract the carriage trade, the status-seekers. The Mets' fans claim that their heroes appeal to the average Joe and Jane. "Any front-runner can root for a winner like the Yanks," one member of the "New Breed" has said. "But to stick with a loser, you gotta have heart."

The Mets have a theme song, *Meet the Mets*. In the lyrics a question is raised as to the whereabouts of the butcher, the baker and the people on the streets. Where did they go? To meet the Mets, of course. The management of the Mets is playing it smart. Let the Yankees have the status-seekers. The Mets make their pitch for the people on the streets. And the "New Breed" is responding with fervor.

—EDGAR WILLIAMS

with a loser!"

"MEET THE METS"

By

Ruth Roberts and Bill Katz

right up and greet the Mets

"Meet The Mets—Meet The Mets

Step right up and greet The Mets

Bring your kiddies, Bring your wife

Guaranteed to have the time of your life

Because The Mets are really sockin' the ball

Knockin' those home runs over the wall

East side, West side, ev'rybody's comin' down

To meet The M-E-T-S Mets of New York town.

Oh, the butcher and the baker and the people on
the streets,

Where did they go? To MEET THE METS!

Oh, they're hollerin' and cheerin' and they're
jumpin' in their seats

Where did they go? To MEET THE METS!

All the fans are true to the orange and blue

So hurry up and come on down

'Cause we've got ourselves a ball club,

The Mets of New York town!

side,

West

side,

Give 'em a yell, Give 'em a hand

And let 'em know you're rootin' in the stand

Meet The Mets—Meet The Mets

Step right up and greet The Mets

Bring your.....etc"

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CREDITS/

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COVER STORY/

Summer is a change of pace for most of us. It's time for vacations, outdoor sports, no school, new experiences, passing friendships, leisurely living, and first efforts at working for pay. Humor is also a change of pace. Laugh a little, live a little. But don't forget that there's a serious side to humor, whether you're talking about Casey of the Mets, Gothic statues on a German cathedral, Alfred E. Neumann of MAD magazine, or Miss All American Homemaker of Tomorrow. Like all of us, each has a sense of humor, but each likes to be taken seriously once in a while. Humor makes life enjoyable and enduring and enlightening. We lose our sense of perspective when we can no longer laugh at ourselves and our mistakes. And so that's what this July issue of YOUTH is all about.

FUTURE FEATURES/

- The next issue of YOUTH magazine will be the 64-page Teen-Age Creative Arts issue in which the best poems, essays, fiction, photos and art in our 1963 Creative Arts Award competition will be published. If you miss this forthcoming August issue or if you want an extra copy, please send us 25 cents per copy, plus five cents for postage.
- If you are interested in the article, "Why Christianity of All Religions," on pages 49-53, then you'll be interested in our special 64-page issue, "Man and His Religions," to be published in September. With photographs and essay, Joseph Nettis describes man's universal struggle to find the meaning of life through his many religions scattered throughout our world. Christians are in a minority in this world. How does the majority live and worship? Bound copies of this special world religions issue of YOUTH magazine will be available in a paperback book edition, published by the United Church Press. Order your copies now.

OPEN YOUR EYES . . .

TO SUMMER'S POTENTIAL

The wails of anguish usually come after the first six-week's test for college freshmen.

"C minus! I always got 'A's' in high school."

"The minute I saw the test I expected a 'D.' I didn't know what it was all about."

"Who can read all the books that instructor assigns?"

When you recover from the state of shock caused by your first college essay or test, you have to admit that somehow you are not entirely prepared for the real-life aspect of college courses.

Does this mean that you are not college material? Of course not, but it means that the jump from high school to college is a big one. Some students, by training or aptitudes, trip before they get their feet on solid ground.

Why not use the summer months between high school graduation and college entrance to polish up a few skills which are known to be assets in college classes?

For example, there are two things that get in the way of some college freshmen who want to make good grades. One is poor handling of the English language—grammar, speech and spelling. The other is the inability to write an acceptable theme. To make sure the first one won't cause you to stumble, dig out your high school English book and review some of the ones that puzzle you. Review the 100 spelling "demons."

One boy who pulled in a "D" on his first college essay of 500 words said, "I know all the facts, but I can't express myself on paper." If you are anything like this boy, you'll want to polish up your ability to express yourself in writing. Make yourself write—ideas that pop into your head, discussions, letters to friends or relatives out of town or on vacations, even letters to the editor of the daily paper. ▶



Your writing may be as ordinary as a thank-you note. Or your letter may get you a summer job. The boy who wrote the neat, clearly worded application letter got the job, even though he was younger than the one who tried to talk his way into the job.

Your writing may even launch an act of Congress. Back in 1907 Anna Jarvis wrote a letter that did this. It was a well-ordered, neatly written letter, expressing Anna's conviction that it would be a good idea to have church service once a year to honor mothers everywhere. She wrote the pastor of the Georgia church her mother had attended before her death, then followed this with other letters to prominent men around the country. Later Congress passed an act, recognizing the second Sunday of May as Mother's Day. It all started with a letter written by a woman who could express her ideas in writing.

Another skill that's handy at college is reading. Does your reading ability need polishing? Visit the library and borrow *How to Read a Book*, by Mortimer J. Adler. While you're at it, check out some books intended to help you increase your reading skill. Then make a list of half a dozen books you skipped in high school that were on the recommended list. More than likely these books will be on the *required* list at college.

A word of caution, however. Don't be satisfied with just reading the books for the excitement of the plot or the information contained in them. Make a short summary or book review of each and file for future reference. Ask yourself, for instance, what is the author saying? That is, what is the theme of the book? Does he put his point across? Keep pencil and paper handy as you read and list all unfamiliar words. Later look them up in the dictionary. Choose a dozen of these words and begin to use them.

Read the Bible daily. The beauty of its language and its word picture



ill train you for freshman writing, while the truth of its message will strengthen your Christian life.

Still another skill to become proficient in is punctuality. Train yourself to meet all deadlines. The girls with the lamps in the Bible story were sorry they were negligent in this area. Meeting deadlines is a requisite of college life.

Make new friends. College calls for this. Take a walk outside your usual routine and discover the excitement of a new acquaintance.

Limit, or at least keep track of, the time you spend on the phone, or just wasting time at the drive-in. After all, when you've finished, what do you have? Because the whole summer lies ahead is no reason to squander it. Twenty minutes here and ten minutes there soon add up to an hour, and you can do a lot with an hour.

Keep your billfold snapped shut on your allowance, or pay check. In college you'll have many unexpected expenses and the ability to plan ahead what you spend, and to be a careful spender, will help you keep solvent. Set aside your money for God first thing.

It would be pleasant indeed if every high school graduate who wanted to go to college could be sure of success. But this is not the case. Many find the studies too difficult and drop out after the first quarter. Your chances of making the grade will be greater if you pack the summer after graduation with self-imposed entrance requirements. Furthermore, all these suggestions for brushing up on college skill will bring you to summer's end and college entrance a far more mature young person than otherwise.

—CATHARINE BRANDT



... when I'm feeling sorry for myself

Lord, I've been feeling sorry for myself.
It's a miserable feeling.

Save me
from trying to gain the sympathy of others
by recounting all my troubles,
from trying to get everybody on "my side"
by telling about my bad luck,
from seeking to get my friends to agree that
I've been unfairly treated by my parents,
teachers, or employer, and
from attempting to get my companions to
say that I've a right to hurt feelings.
O God, shame me into forgetting myself.
Lead me to see the real needs of others
and to forget my own imagined troubles.
In the name of Jesus. Amen.